

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—
JEREMIAH.

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THE RESTITUTION OF ALL THINGS.

BY ELDER HENRY WHITTALL.

"And he shall send Jesus Christ, which before was preached unto you, whom the heaven must and will receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—PETER.

In the Scriptures we find recorded a few of the sayings of some few of the many Prophets of God who have lived at different periods of time since the world began.

The notion so prevalent among professing Christians, that the Bible contains the substance of all that God has ever revealed to men and all that he ever will reveal to them in this probation, is entirely erroneous; otherwise, very little evidence, comparatively speaking, can be adduced from the pages of the Bible in proof of the Apostle's positive declaration that "the times of restitution of all things" have been "spoken" of by "ALL" God's "holy prophets since the world began."

We are therefore justified, in support of the integrity of the Apostle's declaration, in coming to the conclusion that much has been said by many of the Prophets and servants of God in olden times, upon this important subject, than has been handed down to us in the Scripture records.

The great importance of the subject is sufficiently evident from the declared fact that what has been thus foretold was, time after time, specially revealed to the

Priesthood by the Spirit of God. "God hath spoken" to man, concerning the latter-day work of universal restitution, "by the mouth of ALL his holy prophets."

"*Restitution.*" This is a term identical in its literal import with *restoration*. To restore is to recover that which has been perverted or lost—to return that which has been taken away or destroyed. Hence, the "restitution of all things" is the restoration of everything that has been perverted through apostacy, or lost through rebellion, or from other causes,—thus implying a recovery or return of all things to their originally designed state and condition.

"*All things.*" All things have been either partially or wholly lost or perverted; otherwise, they would not need to be restored. As the loss, perversion, or apostacy has been universal, so must be the recovery or restoration,—the universality of the predicted restoration implying or proving the universality of the apostacy.

If we can obtain a clue as to *how* all things have declined, degenerated, fallen, or become perverted and lost from their original design or purpose, we shall then

be able to perceive more clearly *how* they are to be *restored* thereto. To know the cause of an evil is to know in a great measure how to remove it.

Evil is literally a state of disorder, which is a perversion of order or rightness; and the *cause of evil* is ERROR. When men have erroneous notions or false views of things, they invariably go astray. If their actions correspond with their thoughts—if their wrong notions or distorted views are carried out in life, evil will result. In nine cases out of ten, evil proceedings, or a disorderly state of things, may be traced to erratic causes. In short, the *actual* manifestation or embodiment of error is evil; that is to say, evil is the embodiment, the carrying out, or *actual* manifestation of error. The resulting evil thus perpetuates the parent error, and from thence other errors and other evils spring and continually increase. Thus it is that the world is full of evil of all kinds, because it is full of error.

Error and its attendant ignorance are represented in Scripture (as in common parlance) by "darkness," while truth and knowledge are denoted by "light." Isaiah, for example, says—"Darkness shall cover the earth, and gross darkness the people," (chap. lix. 2,) meaning that false persuasions of all kinds would exist throughout the earth—that the people would be ignorant of the truth and beclouded with error—that they would be groping about in mental blindness, or falsity and ignorance, void of saving truth. The same Prophet says, on the other hand, in reference to the wide dissemination and establishment of Gospel truth in the latter times—"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. (Chap. xi. 9.)" "The earth shall be full of the knowledge of the Lord as the waters cover the sea." (Chap. ix. 2.)

As, then, the way to change or arrest the perpetuation of an effect is to remove the cause, it must follow, as a natural sequence, that the most effectual way to overcome the ravages of evil, or unrighteousness, is to disperse the darkness of ignorance and error producing them. And as the only way to remove darkness is to *introduce light*, so the way to remove ignorance and error (which result in evil,) is to disseminate truth—to communicate

intelligence—to increase the growth of knowledge and wisdom.

This is *God's* method. Hence, as the darkness of ignorance and error in regard to spiritual things covers the whole world of mankind, and spiritual evils of every kind, as well as natural ones, exist as a consequence, and which, if unchecked, must inevitably ruin the whole human family, God has in these last days commenced to bring about the great work of universal "*restitution*," or restoration of "all things" to their proper and designed condition.

How?

By, in the first place, *revealing anew to mankind the ancient and everlasting GOSPEL*. This divine light will chase away the dense darkness of ages, and will lead to that long-looked-for, long-desired, and long-predicted state of things, when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea," and when "no man need say to his neighbour, Know ye the Lord; for all shall know him from the greatest unto the least." (Isaiah ix. 2.)

This *our own day*, then, is the commencement of that great era called "the times of restitution of all things;" and the starting-point of that great work of "restitution" is the restoration of the *Gospel* in its ancient purity, fulness, and power.

Nearly forty years ago, that great Prophet of the nineteenth century, Joseph Smith, who realized the fact that the whole world was enveloped in spiritual "darkness"—that the people, both religious and irreligious, learned and unlearned, high and low, on every hand, were shrouded in the thick, "gross darkness" of ignorance and error, was chosen by the Lord to commence the great latter-day work of "restitution." To him God revealed the ancient plan of salvation in its integrity and purity, giving him the authority to promulgate the same to the world, and the power to dispense its blessings to all who received it and obeyed its requirements. By Divine authority and the attendant aid of the Spirit bestowed upon him, he was the humble and honoured instrument in the Lord's hand of laying the foundation of his Latter-day Church and Kingdom, and of establishing in the hearts and minds of many of his fellow-men the pure principles of that Gospel which is "the

power of God unto salvation" to all who receive and obey it.

Through the instrumentality of this great Latter-day Prophet were restored, not only the fundamental or first principles of Gospel truth, but also the ancient order of Priesthood and organiza-

tions of the Church; the ancient ordinances of the Gospel covenant, the ancient keys of government and administrative authority—Melchizedecian and Levitical, together with the spiritual gifts, miraculous aids and powers, and various other privileges and blessings pertaining thereto.

LIVE YOUR RELIGION.

BY ELDER W. G. MILLS.

The Gospel of Jesus Christ is adapted to the capacities of all men. The man of the loftiest intellect, whose mind has become acute and active by study and acquirements, and who can grasp ideas and subjects as quickly as they can be communicated, and the humblest soul, whose untutored mind knows little of men and things beyond his little cot, can alike understand the truth of heaven as revealed in the glad tidings of salvation. It is wisely provided by our Father that it should be so comprehended; for as the sun that beams from his glorious seat in the heavens warms and vivifies rich and poor alike, and is free to great and small, so is the Gospel designed to meet the condition of every class of the human family, as all alike are very far from the perfection of God, to which he designs we shall attain. There is not one Gospel for the rich, and another for the poor. There is not one magnificent portal to enter the paths of truth, virtue, and godliness for the proud, bedizened son of wealth, and a mean, dusty, dingy back door for the lowly and degraded. There is no necessity for such; for, in the eyes and estimation of the highest intelligencies of heaven, the state of sin and depravity looks as full of deformity and hideousness in the rich and noble as in the poor and dejected. All are alike ignorant of God and his purposes, and unable to comprehend the laws that place us in connection with the principles and exaltation of eternity.

The first principles of that Gospel as taught by the Priesthood of this Church, which distinguish us from the schemes and systems extant and popular in Christendom, are not only easily comprehended by the honest seeker after truth and true searcher for salvation, but are beautifully

consistent and inimitable. They show the creation of a God; they speak of a regularity and excellency which distinguish that Being who made the perfect laws of the visible creation, and proclaim, with the shining orbs that greet our wondering vision in the nocturnal arch of heaven, that their Original is divine. We feel that the contemplation of those principles makes us love them the more, and adore their Author. They seem as far above the schemes of religion around us as the works of the universe are above the mechanism and display of the most elaborate orrery made by man. Every mind that investigates them must love them, if petty prejudice and false traditions are abandoned. There is no question of their superiority: as the heavens are higher than the earth, so are God's ways than man's ways. Mortals' endeavours to improve the plan only deform it. The statue may have form, proportion, and likeness; but there is no life, no expression, no power, and no perpetuity. The lifelessness of man's imitation is a great contrast to the greatness and vitality of the works of the Creator. So the dead forms and ceremonies of Christianity appear, when placed in juxtaposition with the pure, enlivening, and spirit-giving power of the Gospel of Christ as contemplated by the Saint and offered to all mankind.

Not only, however, are the distinguishing principles or ordinances of our Church superior to all others, but our holy religion throughout is calculated to raise man from degradation, exalt him in the scale of being, dignify his mind, elevate his condition and feelings, and make him more like that Being from whom it emanates. The first principles are only the beginning of the good things of the

kingdom—merely the rays of truth that beam upon us from the Priesthood, as the dawning heralds of the king of day dispel the darkness of night ere his majesty in full splendour greets our mother earth. They are only the inducting powers that place our steps on the road to felicity—the path of truth. Did our religion end there, then it would be as little as the work of man. It is the beginning of wisdom, and imparts, and promises to continue to impart, power to pursue the course of truth, and to enable us to lay aside the traditions of our fathers, and acquire the principles of knowledge, so that, applying them to our individual use and condition, we may be more pure and holy in conduct, conversation, and purpose. It is not he who begins the race who wins the prize; it is not he who stands up in the fight who is the victor. No! To win the prize, he must persevere in the race and attain the goal. Even then, in the worldly race but one or two receive a reward. In the perseverance in truth, all receive a glorious prize. In continuing to battle with error and grapple with the enemy of truth, all will gain the conflict. It is necessary, then, to continue in the truth, to walk in the paths of virtue and rectitude, to be constantly on the alert, and to persevere in every good word and work. The trials and temptations to which man is subject tend to turn him aside from the ways of truth, and weary him in well-doing. Too often does he rest contented with the alphabet of knowledge, and thinks that he is secure when the book is in his hand. To be a good scholar, he must persevere, study the page, and let nothing attract his attention from the object in view. But men are forgetful of their duty, and have to be reminded of it incessantly. Thus the Apostles of ancient times, with all the affection of their natures, and the anxious solicitude of saviours, exhorted the Saints to persevere in the ways of righteousness. They knew the weakness of the human heart, and found it necessary to renew instructive lessons. Thus it is that the man of God, Brigham, fervently and constantly to the Saints utters the following short but pithy and forceful expression—"Live your religion." He knows by sad experience that the failings of poor humanity are great, and that the cares of life, the anxieties of business, and the love of the world wean many from the truth. They are imperceptibly drawn

away by neglect of one little duty after another, and permitting little deeds of impurity to darken the light which they enjoyed, until the only glimmer remaining is an *ignis fatuus*, and their feet are soon in an unpleasant and unwholesome quagmire. His soul is full of desire for the welfare of the Saints, and with a zeal becoming a prophet he employs all his energies and ability to impress the necessity of being faithful to ourselves, which is the only way to secure salvation; and he exhorts them to walk in the path of duty, which is the path of light.

The ordinances of the Gospel are positively necessary to salvation, and without them none can be saved. They are the very basis of religion, but they are not religion itself, no more than the foundation of a house is itself the edifice. The essence of religion is comprehended in the words of Jesus, where he says, "Thou shalt love the Lord thy God with all thy soul, with all thy mind, and with all thy strength; and thy neighbour as thyself." On this hang all the law and the prophets. The ancient men of God might enunciate the law, talk of sacrifices, attend the ceremonies, and discourse on rites; but when men had performed all required of them, and the religious principle within them was excited by such requirements and means, the great subject, after all, was—"Do justly, love mercy, and walk humbly with thy God." The Saviour, in his sublime discourse on the mount, when delivering the truths of heaven to the assembled multitude, said, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." This is the religion of Jesus, this is our holy religion, this is the principle that will make us like God, and this is the key which will open the kingdom of heaven to all men. If such teaching were universally understood and adopted, would not the evil passions of man be subdued, his propensities and faculties be used in the proper channel, the sufferings of fallen humanity be alleviated, and the whole earth become one scene of truth, righteousness, peace, and joy?

To consummate such a desirable state of things—a state for which we are not only suited, but which will and must exist, God has implanted universally within the human breast the religious principle, and has established the Gospel

in its simplicity and power on the earth. His servants are calling upon the Saints to live their religion, so that they may enjoy its spirit, partake of its holy influence, and make their conduct exemplify their walk with the holy Jesus. Now, to live our religion, we must love God with all the intensity of our nature, recognize his commandments, live by his every word, and make all circumstances bow to his will. If he calls us to go from the land of our fathers and desert the home of childhood—if he demands our talent, time, and money,—if he sends us in the midst of earth's wicked children, though danger or death threaten,—if he requires us, above all, to conquer our evil desires and purify our lives, we must do all these, and more, to live our holy religion—to love God. We must likewise love our neighbour as ourselves. Yes, that is sound religion. We should act precisely to others as we wish them to act towards us in every righteous principle. Some aver that we cannot love others as we love ourselves. If we cannot, then Jesus spoke idle words. He would not give a precept which could not be obeyed. We know that it can be accomplished; and without it we cannot enjoy our religion to the full. When our neighbour's name is evil spoken of, and his character assailed, we should not join in the evil work; for we would not wish him to defame and villify us. We should defend the character of our brother and sister in their absence, and seek to soften rancorous feelings against them, as we would wish them to defend us in such company. We should never steal from others their property, no matter whether valuable or worthless, as we would wish ours to be kept sacred. We should not seduce the fair daughters of Eve, nor commit impure actions, as we would preserve from violation and seduction those fair ones, were they our own daughters or sisters. When misery and poverty are the lot of others, and the poor hearts are dejected by the stroke of misfortune or folly, we should extend the hand of kindness with liberality in its palm, if the means are within our power, or at least speak soothingly and kindly, if we can do nothing more, as we would that others should sympathize with us and administer to our wants, were our state as wretched. Well has President Young inculcated the principle of liberality in giving to all who request

his assistance in the plea of poverty. "It is better," says he, "to give to all who come, even if you are imposed upon often, if in your giving you relieve one or two honest worthy creatures. Your reward will be sure, even for all." Bear kindly with the failings of all, and do all that lies in your power to ameliorate the condition of degraded humanity. You would like that others should bear with you. Yet, let not your eye wink at sin, nor your soul tamper with iniquity. If brethren and sisters need assistance in sickness or distress, apply the remedy of consolation, as you would expect it from others. If the work of God needs pecuniary assistance, render it cheerfully and consistently. Administer to the necessities of God's Ministry, who leave wives, children, and friends, and sacrifice the comforts of home and the profits of business to bless you and the world, as you would like to be remembered kindly, were you in such a calling. Live your religion, by receiving truth and suiting it to your individual necessity. It is your privilege to acquire intelligence from every place—to learn good from every circumstance—to see

"Sermons in stones, books in the running brooks,
And good in everything."

Like the little bee—the emblem of our mountain home, which flies cheerfully along, sipping sweets from every flower; and though at times it may be disappointed by alighting on some juiceless branch or spray, yet it sings gladly on, and pursues its trials until it succeeds and is burdened with its delicious treasure. God is the source of all intelligence and truth to us. He spreads it out for our contemplation and profit. It is our religion to learn all we can of Him by knowing his laws—natural, social, moral, and divine. It is our duty to pour out our souls to God in prayer, whether we bask in the sunshine of prosperity or are cast down in the depths of adversity. Either state is for our good, if God permits it. Humility to bear the former, or courage to meet the latter, should be our desire; and God will assist us in either trial, if we seek his aid.

To perform those duties is religion of the noblest character and highest nature. To do them will make us like God and Jesus his Son. Without an attempt and perseverance to walk in that manner, we shall not live our holy religion; and it is to be feared that we shall be as sounding

trass and tinkling cymbals. It should be our ambition to accomplish these duties. It is true that we may fall short at present of such perfection; yet, if we persevere and hold fast to the truth, our task each day will be easier; and, God be

praised, he will assist our endeavours, and we shall come off more than conquerors, through him who loved us. This is practical, sound religion, such as God recognizes. Let the Saints, therefore, learn to live their religion.

HISTORY OF JOSEPH SMITH.

(Continued from page 136.)

[March, 1844.]

Tuesday, 19th. Met in Council in the Assembly Room. Elders Samuel Bent, Uriah Brown, Samuel James, John D. Parker, Orin Porter Rockwell, Sidney Rigdon, William Marks, and Orson Spencer met in Council, in addition to the former names.

In the afternoon, heavy driving rain. N.W. wind. Dull cold day.

Wednesday, 20th. Severe cold N.W. wind, with a snow and hail-storm until ten, a.m. Afternoon dull. W. wind.

Spent the morning and afternoon in the Assembly Room, studying the languages.

Elder Woodruff read me a letter which he had written to Colonel Solomon Copeland concerning his nomination to be a candidate for the Vice-President of the United States.

The *Illinois Springfield Register* has the following:—

"GENERAL JOSEPH SMITH A CANDIDATE FOR PRESIDENT.

It appears by the Nauvoo papers that the Mormon Prophet is actually a candidate for the Presidency. He has sent us his pamphlet, containing an extract of his principles, from which it appears that he is up to the hub for a United States Bank and a protective tariff. On these points he is much more explicit than Mr. Clay, who will not say that he is for a bank, but talks all the time of 'restoring a national currency. Nor will Mr. Clay say what kind of tariff he is for. He says to the South that he has not sufficiently examined the present tariff, but thinks very likely it could be amended.

General Smith professes no such fastidious delicacy. He comes right out in favour of a bank and a tariff, taking the true Whig ground, and ought to be regarded as the real Whig candidate for President, until Mr. Clay can so far recover from his shuffling

and dodging as to declare his sentiments like a man.

At present we can form no opinion of Clay's principles, except as they are professed by his friends in these parts.

Clay himself has adopted the notion which was once entertained by an eminent grammarian, who denied that language was intended as a means to express one's ideas, but insisted that it was invented on purpose to aid us in concealing them."

The *Iowa Democrat* publishes—

"A NEW CANDIDATE IN THE FIELD.

We see from the *Nauvoo Neighbour* that General Joseph Smith, the great Mormon Prophet, has become a candidate for the next Presidency. We do not know whether he intends to submit his claims to the National Convention, or not; but, judging from the language of his own organ, we conclude that he considers himself a full team for all of them.

All that we have to say on this point is, that if superior talent, genius, and intelligence, combined with virtue, integrity, and enlarged views, are any guarantee to General Smith's being elected, we think that he will be a 'full team of himself.'

The '*Missouri Republican* believes that it will be death to Van Buren, and all agree that it must be injurious to the Democratic ranks, inasmuch as it will throw the Mormon vote out of the field.'

A traveller, having visited Nauvoo for a few days, wrote to the *Times and Seasons*—

"Mr. Editor,—Before I take my departure, permit me to express my views relative to the leading men of your city, where I have been these few days.

I have been conversant with the great men of the age; and, last of all, I feel that I have met with the greatest, in the presence of your esteemed Prophet, General Joseph Smith. From many reports, I had reason to believe him a bigoted religionist, as ignorant of politics as the savages; but, to my utter astonishment, on the short acquaintance, I have found him as familiar in the

cabinet of nations as with his Bible; and in the knowledge of that book I have not met with his equal in Europe or America. Although, if I should beg leave to differ with him in some items of faith, his nobleness of soul will not permit him to take offence at me. No, sir; I find him open, frank, and generous,—as willing others should enjoy their opinions as to enjoy his own.

The General appears perfectly at home on every subject, and his familiarity with many languages affords him ample means to become informed concerning all nations and principles, which his familiar and dignified deportment towards all must secure to his interest the affections of every intelligent and virtuous man that may chance to fall in his way, and I am astonished that so little is known abroad concerning him.

Van Buren was my favourite, and I was astonished to see General Smith's name as a competitor; but, since my late acquaintance, Mr. Van Buren can never re-seat himself in the Presidential chair on my vote while General Smith is in the field. Forming my opinions alone on the *talents of the two*, and from what I have *seen*, I have no reason to doubt but General Smith's *integrity* is equal to any other individual; and I am satisfied he cannot easily be made the pliant tool of any political party. I take him to be a man who stands far aloof from little caucous quibblings and squabbings, while nations, governments, and realms are wielded in his hand as familiarly as the top and hoop in the hands of their little masters.

Free from all bigotry and superstition, he dives into every subject, and it seems as though the world was not large enough to satisfy his capacious soul, and from his conversation one might suppose him as well acquainted with other worlds as this.

So far as I can discover, General Smith is the *nation's man*; and the man who will *exalt the nation*, if the *people* will give him the *opportunity*; and all parties will find a friend in him so far as right is concerned.

General Smith's movements are perfectly anomalous in the estimation of the public. All other great men have been considered wise in drawing around them wise men; but I have frequently heard the General called a fool because he has gathered the wisest of men to his cabinet; but this subject is too ridiculous to dwell upon. Suffice it to say, so far as I have seen, he has wise men at his side—superlatively wise, and more capable of managing the affairs of a State than most men now engaged therein, which I consider much to his credit, though I would by no means speak diminutively of my old friends.

From my brief acquaintance, I consider

General Smith (independent of his peculiar religious views, in which, by-the-bye, I have discovered neither vanity nor folly,) the *sine qua non* of the age to our nation's prosperity. He has learned the all-important lesson 'to profit by the experience of those who have gone before;' so that, in short, *General Smith begins where other men leave off*. I am aware this will appear a bold assertion to some; but I would say to such, *Call, and form your acquaintance, as I have done; then judge*.

Thus, sir, you have a few leading items of my views of General Smith, formed from personal acquaintance, which you are at liberty to dispose of as you think proper. I anticipate the pleasure of renewing my acquaintance with your citizens at a future day. Yours respectfully,

A TRAVELLER."

A writer in the *Quincy Herald* reflects very strongly upon the conduct of the *Quincy Whig*, *New York Tribune*, and other newspapers, for publishing slanderous falsehoods against the Saints.

Ten, p.m., commenced snowing again.

Thursday, 21st. A cold snow-storm through the night.

In Council in the Assembly Room, discussing the propriety of petitioning Congress for the privilege of raising troops to protect the making of settlements in the uncivilized portions of our continent.

Willard Richards was appointed a committee to draw up a memorial to Congress.

Friday, 22nd. Snow on the ground; cold bleak north wind; cloudy.

At ten, a.m., held Mayor's Court, and afterwards read German in the reading-room.

In the afternoon, met with the Twelve in prayer at President B. Young's house.

I advised the Seventies to pull down the remainder of the walls and rebuild the Seventies' Hall on a permanent basis from the foundation, and not erect for themselves a trap, but build one two stories high, and strong enough to stand for a generation.

Saturday, 23rd. Day warmer. Rode out with Clayton to endeavour to raise money to furnish the hands in the Pinery with supplies. Visited the Temple and Public Works.

Also called with William Clayton and Alexander Neibaur at Dr. Foster's. He was gone to Appanoose, and Mrs. Foster was at Mr. Gilman's.

I here extract from William Clayton's journal:—

"We went down there and saw her. President Joseph asked sister Foster if she ever in her life knew him guilty of an immoral or indecent act. She answered, 'No.' He then explained his reasons for asking; which were, he had been informed that Dr. Foster had stated that Joseph made propositions to his wife calculated to lead her astray from the path of virtue; and then asked if ever he had used any indecent or insulting language to her. She answered, 'Never.' He further asked if he ever preached anything like the plurality of wife doctrine to her other than what he had preached in public? She said, 'No.' He asked her if he ever proposed to have illicit intercourse with her, and especially when he took dinner during the doctor's absence. She said, 'No.' After some further conversation on the subject, we left. Mrs. Gilman was present all the time. President Joseph and Neibaur then went on foot to the farm."

Sunday, 24th. At ten, a.m., met at the Stand near the Temple. The following very brief outline of the speeches is from the journal of W. Woodruff:—

"President Joseph Smith addressed the people. The following is the substance of what I heard him say:—

"I have been informed by two gentlemen that a conspiracy is got up in this place for the purpose of taking the life of President Joseph Smith, his family, and all the Smith family, and the heads of the Church. One of the gentlemen will give his name to the public, and the other wishes it to be hid for the present: they will both testify to it on oath, and make an affidavit upon it. The names of the persons revealed at the head of the conspiracy are as follows:—Chancey L. Higbee, Dr. Robert D. Foster, Mr. Joseph H. Jackson, William and Wilson Law. And the lies that C. L. Higbee has hatched up as a foundation to work upon are—he says that I had men's heads cut off in Missouri, and that I had a sword run through the hearts of the people that I wanted to kill and put out of the way. I won't swear out a warrant against them, for I don't fear any of them: they would not scare off an old sitting hen. I intend to publish all the iniquity that I know of them. If I am guilty, I am ready to bear it. There is sometimes honour among enemies. I am willing to do anything for the good of the people. I will give the name of one of the gentlemen who have divulged the plot: his name is M. G. Eaton. He will swear to it: he is a bold fellow. Joseph H. Jackson

said a Smith should not be alive in two weeks,—not over two months anyhow. Concerning the character of these men, I will say nothing about it now; but if I hear anything more from them on this subject, I will tell what I know about them."

Elder Orson Spencer addressed the people as follows:—

"While listening to President Smith's remarks, I thought of a figure,—i. e., if a physician was going to dissect a body, he would not be likely to begin at the limbs, but cut the head off first. So the adversary of the Saints has laid a plan to cut off the head of the Church with the intention of scattering and destroying the whole body. It was so in the days of Jesus Christ: the enemies of the truth sought to kill him, that the body might be destroyed; which was also the case in the days of Elijah, Daniel, and many of the ancients."

I once heard a man say, who was opposed to this work, 'That it might be true, but it gave Joseph Smith power.' True, said I; but if his power be subordinate to the power of God, it is right. If a man set up a kingdom by the power of God, then let others seek power from the same source. God sets up kingdoms and pulls down kingdoms: this makes men mad who will not submit to the kingdom of God. We all know the result of the power of Moses, who was the representative of God."

Judging from what is past, how will it be when God sets up his kingdom in the last days? Whether there is a conspiracy now, or not, I don't know; but no doubt there will be, if not now, for it has always been so. In the days of the Nephites, they had their Gadianton robbers. I have not any doubt but that the apostates will join with the other wicked powers to try to put down the power of God, and I am glad to have the power of the kingdom of God tested; and when it is fully tried, it will stand. I care not what sacrifice I am called to make for such a kingdom. If it is friends, wealth, or even life, at the purchase of such a kingdom, it is cheap. Did the ancient Apostles, Prophets, or Saints who died pay too much for that kingdom? They did not. It is necessary that men be put in possession of the knowledge and mysteries of the kingdom of God, in order to sin as far as they wish, that they may go to the highest pitch. How often men lay down their lives for their country and other purposes. How much better, then, to die for the cause of Zion! Good and righteous men will administer justice and rebuke evil. The Church should be cleansed from bad men, and the Lord will take his own way to cleanse the Church."

We should lift up our voice against

wickedness of all kinds. But will the rulers of our land do it? No, they will not; they will be cowards until there is no man to fight, and then be brave. When Government will not do it, some man should take the helm of Government that will do it. Will it be called treason, if the God of heaven should set up a kingdom? May the Lord give you more and more of his Spirit, light, and intelligence, until you are cemented together in union and love. Amen.

Elder Sidney Rigdon addressed the meeting.

President Joseph Smith again arose and said:—In relation to the power over the minds of mankind which I hold, I would say, It is in consequence of the power of truth in the doctrines which I have been an instrument in the hands of God of presenting unto them, and not because of any compulsion on my part. I wish to ask if ever I got any of it unfairly?—if I have not reproved you in the gate? I ask, Did I ever exercise any compulsion over any man? Did I not give him the liberty of disbelieving

any doctrine I have preached, if he saw fit? Why do not my enemies strike a blow at the doctrine? They cannot do it: it is truth, and I defy all men to upset it. I am the voice of one crying in the wilderness, 'Repent ye of your sins and prepare the way for the coming of the Son of Man, for the kingdom of God has come unto you, and henceforth the axe is laid unto the root of the tree; and every tree that bringeth not forth good fruit, God Almighty (and not Joe Smith) shall hew it down and cast it into the fire.'

After meeting, I rode out with Emma. The trees begin to bud forth.

In the evening, held a conversation with a large company of friends at my door.

Elder R. H. Kinnamon writes that during the last 22 months he has baptized over 100 persons while on a mission in Virginia and North Carolina, organized two Branches in Virginia, and calls are continually made for preaching in every direction.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 9, 1861.

POWER OF THE ELDERS FOR GOOD OR EVIL.—UNVIRTUOUS CONDUCT, MARRIAGE, &c.—When the Elders of Israel are in the active discharge of their duty and enjoying the full measure of the spirit of their calling, they possess an influence with the people who receive their testimony unequalled by any other class of men. The truth they teach is so sweet, and produces such joyful feelings, and the Spirit which accompanies it fills the heart with so great a degree of love, that those who receive it seem to think them but little less than angels. This is universally the case in every land where the Gospel has been preached and believed. Of course, therefore, the Elders possess great power for good or evil: for good, if they are led by the Spirit of the Lord; for evil, if, instead of that Guide, they suffer themselves to be exalted in their own feelings by pride, and give themselves up to be led by their lusts. The inducements for the Elders to do right are most glorious; the temptations to do wrong with those in whom a love of righteousness is not implanted are very strong. Their very position, which in one case is so powerful for good, is in the other powerful for evil.

Among those who bear the Priesthood, there are found occasionally some individuals who no sooner obtain a little influence with the Saints, through their position and the principles of which they are the ostensible teachers, than they become lifted up, forget the Lord and their obligations, and abuse their opportunities. They take advantage of their position to accomplish their own ends, entirely regardless of the principles of truth and virtue. Instances of this kind have been and still are, we

are sorry to say, far too common. The day is fast passing, however, for such persons to be in the least tolerated. As a people, we are progressing too far in the knowledge of the principles of righteousness for the Lord to bear with us in the commission of such acts now as he might have done in the days of our ignorance. If Elders will not demean themselves as becometh men of their profession, they may rest assured that their conduct will not be overlooked either by the Lord or by his servants.

Among the evils that are indulged in by those who fail to give heed to the Spirit of the Lord as their guide, there is none that is attended with more baneful effects than lustful and unvirtuous conduct; and yet it is a sin that has been indulged in more frequently, probably, by such characters than any other. We are satisfied that most of the cases of apostacy of those who have made any advancement in the knowledge of the truth, if traced to their beginning, would be found to originate in this sin. The weakness, confidence, or ignorance of the opposite sex has been taken advantage of, and the result has been a withdrawal of the Spirit and a loss of that knowledge and certainty which enabled them to remain steadfast. As in the days of Jesus, when the Gospel was preached in purity and power, accompanied by the Spirit of the Lord, so now, while being preached similarly and with the same accompaniment, woman is found to be very susceptible to the truth, to embrace it readily, and to open her heart to its spirit and all its influences. By nature confiding, there are no bounds to her confidence when the light and power of the Gospel and the Holy Spirit rest upon her; and, undisturbed by a doubt, she yields herself to be governed by that Priesthood which her newly-awakened knowledge testifies to her to be of God. Then commences to rest upon the Priesthood a grave responsibility. The men of God who bear the Priesthood watch over the convert as a kind father watches over his young and tender offspring, instilling into its mind correct principles, and strengthening it against every trial that may assail it; but false shepherds, having only the outward guise of true shepherds, strive to take advantage of that confidence to accomplish their own ends: they look with eyes of lust, which Jesus has said will be followed, unless repented of, by their denial of the faith.

The Presidency here are determined, as far as possible, to cleanse the Ministry from all such characters as belong to the latter class. No man that is dishonest, unvirtuous, or guilty of taking advantage of his position in any way to the injury of the work or the Saints, is fit to act in the ministry. We wish you to see to it, Presidents of Districts, throughout your several fields, and report every man who so conducts himself to the Presidency here, that we may take action upon his case. Much as we want help in the ministry, we should yet think the work and ourselves in a far better condition with any conceivable reduction in the number of Elders, if all who remained were pure and upright men, than to have as many as we could use of the other kind. The more of such there are, the worse off the Mission will be. This every man who has had any experience in the work must know. And they know also that while impurity exists among either officers or members, the blessings of the Almighty must of necessity be withheld. On the part of the Priesthood there must be an awakening to the importance of their position. Iniquity of every kind must be banished from their midst; and when they become free therefrom, the Saints will not be far behind.

In this connection, we would advise the native Elders engaged in the ministry who may wish to marry to send in their resignations before doing so. Although there may be a time for all things, yet we do not think the present a suitable time for Elders to marry who are labouring in the ministry. Their usefulness would be impaired thereby, as to do their duty as it ought to be done requires their undivided

attention. The Elders from the Valley, of course, know as well as we what their duty on this subject is. They have been taught to refrain from marrying, from covenant-making, and from courting by letter or otherwise; and any Elder who indulges in any of these things must know that he does so in direct contravention of his instructions, and commits an act which is offensive in the sight of Heaven and of good men. Any man taking such a course ought to be, and doubtless would be, sent home, upon its being known by the Presidency here. Even if the young men and women who are members of the Church in these lands could realize what would really be for their good, they would spare no exertions to gather before they married. They can effect their deliverance much more easily while single than afterwards. We have known numerous instances of Saints having been kept for long years from gathering with the body of the Church, through being so fettered with a family that they could not move, unless helped. They might have gathered years before with but little or no trouble, had they remained single and exercised wisdom and forethought; and we doubt not there are numbers throughout this Mission who have thrown obstacles in the way of their own emigration by a similar course.

ABSTRACT OF NEWS FROM THE CONFERENCES.—Elder Baxter writes from Kilmarnock, Feb. 18th, that he is "at the present time labouring in the western district of the Glasgow Conference," and says that "the Saints are feeling first-rate, and rejoicing more and more in the great work of the Lord. The Local Ministry are united in all their efforts to do good, and numbers are still being added to the Church by baptism in this quarter; and many who have fallen by the way in days past are inclining their ears to the warning voice of the servants of God." He adds—"As a general thing, we have good meetings, a goodly numbers of strangers attending."

CORRESPONDENCE.

AMERICA.—DESERET.

Great Salt Lake City, Jan. 17, 1861.

Brother Amasa Lyman.

This being the last week of the Legislative session, of course everybody concerned is very busy. Many bills have been presented during the session, but very few have passed, and those mostly not of the highest importance. Amongst them is one granting the privilege of a branch penitentiary at Carson, at the expense of the county.

On Tuesday, the new bridge over the Jordan was fairly inaugurated by Presidents Young and Kimball, the members of the Legislature, and many of the county and city authorities passing over it. The unanimous conclusion seemed to be that it was the best bridge in the Territory.

After the adjournment of the Legislature, I expect to take a tour in the southern settlements, in company with Joseph A. Young and Brigham Young, junior.

The Supreme Court continues in session; cases moving very slowly, as is consistent with great bodies!

The weather is rather more winterly now, though not severely cold. On Tuesday the snow fell all day. Snowing this afternoon.

Yours, &c.,

GEORGE A. SMITH.

SCOTLAND.

Edinburgh, Feb. 20, 1861.

President George Q. Cannon.

Dear Sir,—Thinking it would not be uninteresting to you, I forward a brief

sketch of the progress of the Scottish District during the last six months of 1860. I intended to have written you before, but I have been busy travelling with President D. M. Stuart and turning over to him the business of this District. In June, 1860, Elder Elias H. Blackburn, from Utah, succeeded Elder Wm. Gibson to travel through Scotland to infuse the spirit of Zion amongst the churches. During their administration the work began to revive, and many who had stepped out of the way renewed their covenants. The meetings were well attended, and much good seed was sown. In August, Elders D. M. Stuart and John Tobin, from Utah, commenced travelling through the District; and in September, William S. Baxter arrived. These brethren have travelled and preached the Gospel through all the churches in Scotland, infusing the spirit of Zion. In September, we were also blessed with a visit from Presidents Amasa Lyman and N. V. Jones: our meetings were filled to overflowing. One Sabbath evening, after President Lyman had finished his discourse, which was delivered in the Clyde St. Hall, Edinburgh, a gentleman arose and said he had attended the meeting for the express purpose of hearing the peculiar tenets of the "Mormons," but declared he had heard nothing but Christianity—nothing but what he could fully endorse. The fact is, they know nothing but newspaper or pulpit "Mormonism;" so it is no matter of surprise that such remarks should be made when they hear the truth.

Elder E. L. T. Harrison wrote a pithy circular, entitled "The Truth as it is in Christ Jesus; or, A Few Words about the Power of God;" at the conclusion of which a testimony was borne to the restoration of the Church of Christ. It was signed by the Presidents of Conferences and myself. Many thousands were printed and widely circulated through the District.

We have also had many lectures given. In the summer season the Travelling and Local Ministry spent much time in outdoor preaching, bearing their testimony to the truth.

We baptized 173 during the last year, and the prospects are that a far greater increase will be realized the present year. There are 34 Branches in the District, 3 Seventies, 159 Elders, 72

Priests, 45 Teachers, 33 Deacons, 990 members; in all, 1,292 souls. We emigrated 62 persons, had 13 deaths, and excommunicated but 14 during the whole year; which, I think, speaks well of Scotland.

The generality of the Saints are poor in their circumstances, and are very much oppressed: generally they have large families, and hard indeed is their battle of life; but they strive, as a general thing, to do their best for the Church. Their prospects for emigration are poor, and many have been quite a number of years in the Church, and are weary to go home to Zion. Truly have I seen the comforting influences of the Holy Spirit in the homes of the poor, and have felt blessed indeed while administering in my calling as a Travelling Elder. If any need the voice of comfort and salvation, it is the poor, oppressed, and down-trodden amongst mankind who earnestly desire to do right, and are striving in the midst of conflicting circumstances to work out their salvation. May the time soon arrive when the Lord, with a mighty, outstretched arm, will gather his elect from the midst of the wicked!

On January 1st, 1861, Elder D. M. Stuart was appointed to succeed me in the Presidency of this District. I feel very happy in having the privilege of emigrating to Zion—the mountain of Ephraim, to learn the ways of the Lord and walk in his paths. I have had the pleasure of travelling through with President Stuart, and have been much blessed in his society. I am now travelling under his direction, preaching the Gospel, have felt renewed and refreshed in my spirit, and feel determined by the help of our Heavenly Father to endure unto the end.

I have been treated with the greatest kindness by the Saints in Scotland, and shall ever pray for their prosperity and advancement in the kingdom of God.

With regard to the Travelling Ministry, I believe we have all done the best we could. I feel it is a great blessing to all that have had the privilege of being schooled in the school of the Prophets in Zion, or elsewhere, and feel like leaving myself in the hands of God's Priesthood to judge of my course.

I can bear my testimony that God has established his Church upon the earth,

and that the dispensation of the fulness of times has been ushered in; and all can have this testimony, if they will obey the Gospel with an eye single to the glory of God.

Ever praying for the salvation of Israel and the honest in heart everywhere, I subscribe myself yours very respectfully in the kingdom,

GEORGE TEASDALE.

Edinburgh, February 19, 1861.

President Cannon.

Dear Brother,—I forward you a brief report of our proceedings up to this time. Having just completed a tour through the Conference, most of the way in company with brother Stuart, I am happy to be able to state that the spirit of freedom and lenity seems to be greatly on the increase.

We held three District meetings—the last on Sunday, 17th February, in Fife. At each of these meetings the reports were cheering. At the District meeting held in Fife, two emigrating Branch Presidents were replaced by two good and promising men; and a young brother (Alexander Rogers,) was called out by brother Stuart to travel in Fife and preach the Gospel.

We had a very interesting time in visiting the Saints from house to house, were very kindly treated, and found, in fact, that both good and indifferent Saints are all the better for association with those appointed to be their fathers in the things of God.

It will take patience and time to bring the bulk of the Saints to drink fully into the spirit of the present administration; but the spirit and influence appertaining to the Priesthood are gaining ground; and there are in every Branch men and women of the very best kind, who appear to have been all the time living their religion, and only too anxious to progress.

From many quarters we hear continually of visions, dreams, &c., given to people out of the Church, preparing them for the Gospel. My own faith is that in scores of places new Branches will yet be opened. There appears to be a great work of preparation going on among the people.

There seems to have been a heavy cloud for years past over this portion of Scot-

land. The Lord has been pleased to bring his people through a peculiar train of circumstances. As far as I am concerned, I do not know of any cases in which the presiding Priesthood, as well as Saints, have not done the very best under the circumstances.

That we labour under more favourable circumstances is the cause of any improvement in matters. For being thus privileged, we can only thank our Father in heaven.

Brother Stuart says he feels all is moving right in Scotland. We are thankful for his spirit and influence.

Yours very truly,

ELIAS L. T. HARRISON.

ENGLAND.

Leeds, February 25, 1861.

President Cannon.

Dear Brother,—I returned from the Hull Conference on Saturday evening, where I left brothers Cromar and Halls. The Saints were feeling first-rate, enjoying the Spirit of the Lord, and striving to live their religion. Yesterday we had two good meetings in this place.

The Saints are feeling well, with one or two exceptions. One man took offence yesterday, because I wished those who were in the habit of drinking liquor to keep off the stand on the Sabbath, when their breath smelled; and in a few hours after meeting he sent President Shires a note, accompanied by his Elder's License, and a penny for his *Star*, stating that he had burnt up his "hymn-book" and all other works that he had, and would burn the "Book of Mormon" as soon as he could "find it."

Oh! when will men learn that in rejecting their own salvation they themselves alone are the sufferers? What a wonderful influence the Devil has over men when they once give way to the wickedness that is in them! That which yesterday was lovely and dear to them, to-day is hateful and obnoxious. Yet truth is the same for ever: it is man that changes.

I received a letter from brother Clarke, Sheffield Conference, informing me that on Monday last five persons were added to the Church by baptism, and the Saints were generally feeling well. I am happy to say that there are many in this Dis-

trict, once in the faith, who are very anxious to return to the fold as soon as "circumstances will permit." However, I would like to see people make circumstances bend to that particular object, and not wait for the "due time of the Lord!"

Praying for the prosperity of Zion, and the blessings of heaven and earth to attend the faithful in God's kingdom, I subscribe myself your affectionate brother,

JOSEPH F. SMITH.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—The *Moniteur* says the treaty for the cession of Mentone and Ronquebrune to France was signed with the Prince of Monaco on the 2nd of February. A treaty has been concluded between Holland and Siam. The treaty between Russia and China, which was signed at Peking on the 14th of November, cedes to Russia the seaboard between the rivers Amoor and Tumen. Chusan has been evacuated by the Allies. A destructive hurricane has passed over the island of Java. An official despatch from Mostar says that on the 28th the Montenegrins, with a band of insurgents from the neighbouring villages, which they keep in a state of revolt, had surprised several villages in the district of Riesich, and behaved with the utmost cruelty and atrocity towards the peaceable Mussulman inhabitants, killing altogether forty-one persons, of whom ten were children and three women. A second band attacked the chief town Cariansitz, assassinated several people, burned many houses, and behaved with the greatest ferocity and cruelty towards the inhabitants.

AMERICAN.—The Texas State Convention has passed an ordinance favouring the speedy formation of a Southern Confederacy. Preparations for attacking Fort Sumter were being continued at Charleston. 1,200 troops at Pensacola were threatening an attack on Fort Pickens. Private advices from Montgomery state that arrangements have been made for a loan of \$14,000,000, to be concluded by the 1st of March, when the Southern Confederacy will have fifty rifled pieces for the field, for the purpose of resisting coercion. A considerable number of vessels, principally engaged in the lumber trade, have been wrecked on the coast of British Columbia.

THINGS WORTH REMEMBERING.

CHINESE BRIDGES.—There are stone bridges in China three miles in length.

HOW TO MAKE A SMOKLESS FIRE.—Before throwing on coals, pull all the fire to the front of the grate towards the bars, fill up the cavity at the back with the cinders or ashes which will be found under the grate, and then throw on the coals. The gas evolved in the process of roasting the coals will be absorbed by the cinders, rendering them in an increased degree combustible. The smoke will thus be burnt, and a fine glowing and smokeless fire will be the result.

EARLY CUSTOMS.—In the fourteenth century, the shops in Paris were universally open at four o'clock in the morning. At that period, the King of France dined at eight in the morning, and retired to his chamber at the same hour in the evening. In the time of Henry the VIII. of England, seven in the morning was the fashionable breakfast hour; ten that of dinner. In the reign of his daughter Elizabeth, the higher classes, students, &c., dined at eleven, and supped between five and six.

MATHEMATICS.—Mathematics is the science of quantity—its proportions and relations, and comprises three branches—arithmetic, algebra, and geometry; *arithmetic* being the science of numbers, and the art of performing calculations thereby; *algebra*, the method of solving problems, or investigating the relations of quantities, by means of letters and signs; and *geometry*, that branch which treats of magnitude—its proportions and relations. Mathematics is of two kinds—pure and mixed. In *pure* mathematics, quantities are considered independently of any substances actually existing: in *mixed* mathematics, the relations of quantities are investigated in connection with some of the properties of matter, or with reference to the common transactions of business.

HOW TO TELL IF AN OYSTER WAS LIVING WHEN OPENED.—If the muscle appears small, it is a proof that the animal was living; but if it appears higher and above the oyster, it was dead before it was opened, and is consequently unwholesome and unfit for food.

"FOOLSCAP."—Among the numerous monopolies which Charles I. granted for the support of his government, was the privilege of manufacturing paper. The watermark of the finest sort was the royal arms of England. The consumption of this article was great at this time, and large fortunes were made by those who had purchased the exclusive right to make and vend it. This, among other monopolies, was set aside by the Parliament that brought Charles to the scaffold; and by way of showing their contempt for the king, they ordered the royal arms to be taken from the paper, and a fool's cap and bells, to be substituted. It is now more than 175 years since the fool's cap and bells were taken from the paper; but still paper of the size which the Rump Parliament ordered for their journals bears the name ("foolscap") of the watermark then ordered as an indignity to Charles.

VARIETIES.

CRAMP.—The cramp may often be prevented by forcing the heel down and the toes up immediately on feeling the symptom approach.

FABLE.—A gourd had wound itself around a lofty palm, and in a few weeks climbed to its very top. "How old mayest thou be?" asked the new comer. "About a hundred years." "About a hundred years, and no taller! Only look; I have grown as tall as you in fewer days than you can count years." "I know that well," replied the palm. "Every year of my life a gourd has climbed up round me, as proud as thou art, and as short-lived as thou wilt be."

INVENTION FOR DISPELLING RAIN.—There is now before the Academy of Sciences at Paris a wonderful invention of Monsieur Helvetius Otto, of Leipsic, by which he promises to insure fine weather. In fact, by making use of his invention, rain cannot fall unless desired. His plan is simple enough. He erects a platform at a considerable height in the air, on which he places a "propeller," or huge bellows, worked by steam. With these bellows, which are very powerful, he blows away the clouds as they gather; and as rain comes from the clouds, it must necessarily follow that where clouds are not allowed to gather, there can be no rain. He maintains that if a certain number of his "rain-propellers," or "pluvifuges," as he has named them, are placed at intervals over the city, he can provide for the inhabitants a continuance of fine weather, and a certain protection from sudden showers and muddy streets, so long the terror of fair pedestrians. The Academy has received the proposition of Monsieur Otto with acclamation.

A NEGRO SERMON.—"My tex, bruderen and sisteren, will be foun' in de fus chapter ob Genesis, and de twenty-seben verse :—'So de Lor' make man.' Now, my bruderen, you see dat in de beginnin' ob de world de Lor' make Adam. I tole you *how* he make him: he make 'im out ob clay, an' he sot 'im on a board, an' he look at him, an' he say 'Fus-rate' an' when he get dry, he brethe in 'im de breff ob life. He put him in de garden ob Eden, and he sot 'im in one corner ob de lot, an' he tole him to eat all de apples, 'ceptin' dem in de middle ob de orchard: dem he wanted for winter-apples. Bym-by, Adam he get lonesome. So de Lor' make Ebe. I tole you *how* he make her. He gib Adam lodnum, till he git sound 'sleep; den he gouge a rib out de side, and make Ebe; an' he set Ebe in de corner ob de garden, an' he tole her to eat all de apples, 'ceptin' dem in de middle ob de orchard: dem he want for winter-apples. Wun day, de Lor' go out a bisit'in': de Debbil come along: he dress hisself in de skin ob snake, and he find Ebe, an' he tole her—'Ebe! why you no eat de apple in de middle ob de orchard?' Ebe say—'Dem de Lor's winter-apples.' But de Debbil say—'I tole you for to eat dem, 'cos dey's de best apples in de orchard.' So Ebe eat de apple, an' gib Adam a bite; an' de Debbil go away. Bym-by, de Lor' cum home, an' he miss de winter-apples; an' he call—'Adam! you Adam!' Adam he lay low; so de Lor' call again—'You Adam!' Adam say—'Hey, Lor?' And de Lor' say—'Who stole de winter-apples?' Adam tole him he don't know; Ebe, he 'spec! So de Lor' call—'Ebe!' Ebe, she lay low. De Lor' call again—'You Ebe!' Ebe say—'Hey, Lor?' De Lor' say—'Who stole de winter-apples?' Ebe tole him she don't know; Adam, she 'spec! So de Lor' cotech 'em bofe, and he trow dem ober de fence, an' he tole 'em, 'Go work for your libbing!'"